

A  
CHRISTIAN LETTER

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ned man, Mr *R. Hoo.* requiring resolution in certaine

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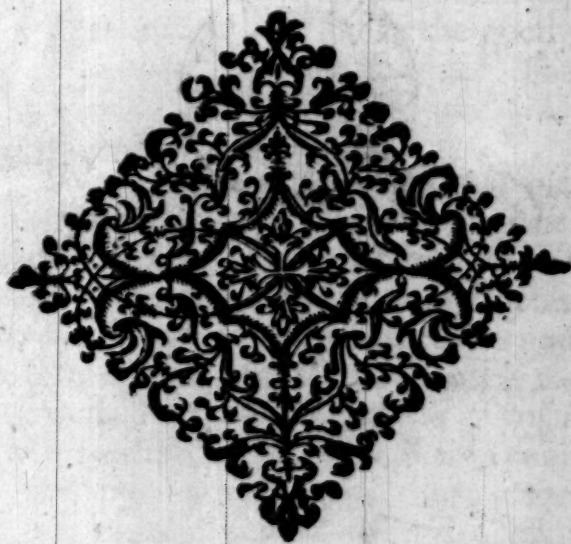
and of the church among vs) ex-

presslie contained in his five

books of *Ecclesiasti-*

*call Pollicie.*

*Mr Ric. Hooker.*



1599

*Th. 4to L. 2.*

# CHRISTIAN LETTER

A LETTER FROM THE REV. J. H. W. ...

TO THE ...

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**A Christian LETTER** of certaine English Protestantes, vnfayned fauourers of the present state of religion, authorised and professed in England: vnto that Reuerend and Learned man, Maister R. Hoo. requiring resolution in certayne matters of doctrine (which seeme to ouerthrowe the foundation of Christian Religion, and of the Church among vs) expressedlie contained in his hie bookes of Ecclesiasticall Policie.



**W**HEN men dreame they are asleepe, and while men sleepe the enemy soweth tares, and tares take roote and hinder the good corne of the Church, before it be espied. Therefore *Wise men through silence permitt nothing looselie to passe away as in a dreame.* Your offer then, Maist. Hoo. is godly and laudable, to enforme men of the estate of the church of God established among vs. For the Teachers of righteous things, are highlie to be commended. And he that leadeth me rightlie to iudge of the church of God, is to be beloued of all men. Howbeit sometimes goodlie promises are meere formal, and great offers serue onely to hoodwinke such as meane well. And as by a faire shew of *wishing well*, our first parents were fowlie deceaued: so is there a cunning framed method, by excellencie of wordes, & intising speeches of mans wisdom, to beguile and bewitch the verie Church of God. And such as are vsed for this purpose come in sheepes clothing. For he translateth him self into an Angel of light, who blindeth all men with utter darknes. When wee therefore, your louing cuntrymen (vnfaynedlie founoring the present state, and embracing from our heartes the Gospel of Christ, as it is preached and professed in England, being readie euery hower to giue vp our

liues for Gods glorie: and the honour of our Queene) hauing so goodlie a champion to offer combat in our defence, were made verie secure, and by the sweete sounde of your melodious stile, almost cast into a dreaming sleepe: Wee happelie remembring your Preface that there might bee some *other cause*, opened at the length our heauie eyes, and casting some more earnest and intentiue sight into your manner of fight, it seemed vnto vs that couertlie and vnderhand you did bende all your skill and force against the present state of our English church: and by colour of defending the discipline and gouernement thereof, to make questionable and bring in contempt the doctrine and faith it selfe. For we saw the theme and the cause you haue in hand, to be notable simples, whereof a skilfull popishe Apoticarie can readilie make some fine potion or sweete smelling ointment, to bring heedlesse men into the pleasant dreame of *well-weening*: while they closelie set on fire the house of God. And may wee not trulie say, that vnder the shewe of inueighing against Puritanes, the chiefe points of popish blasphemie, are many times and in many places, by diuers men not obscurelie broached, both in Sermons and in Writing: to the great grieve of manie faithfull subiectes, who pray for the blessed and peaceable continuance of her most gracious Maiestie, and of the estate of the Church of I E S V S Christ; as it is now established among vs. And verelie such a thing offered it selfe vnto our eyes, in reading your bookes, and we had not skill howe to iudge otherwise; of the handling of your penne and of the scope of your matter. Notwithstanding because rash iudgemēt may preiudice honest trauailes, and faithfull labourers may haue their vnaduised slippes, and we could not tell howe zeale, loue, or glorie might carie a man of such towardlie and excellent giftes, in the firste shewing of him selfe to the worlde; or that an earnest striuing & bending your selfe in heate of disputation against the one side, might dazell your eyes, and drawe your hande at vnawares to farre and too fauourable to the other side; or else peradventure we might mistake your meaning, and so wee should doe you wrong against our willes. We thought it therefore our parte, in regarde of our dutie to the Church; and most agreeing to charity,



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ritie, both for your credit and our ease; in all christian loue to intreat you, that as you tender the good estate of Christes church among vs, and of thousands couerted to the gospel, you would in like publike manner (but plainly and directlie) shew vnto vs and all English Protestantes, your owne true meaning, and how your wordes in diuers thinges doe agree with the doctrine established among vs. And that not onelie for avoyding of offence giuen to many godlie and religious Christians: but also that the Atheistes, Papistes, and other hereticques, be not encouraged by your so harde and so harsh stile (beating as it were, as we verilie thinke, against the verie heart of all true christian doctrine, professed by her Maiestie and the whole state of this Realme) to despise and set light, by her sacred Maiestie, the reverend Fathers of our Church and the whole cause of our religion. Wee haue made choyce therefore of a few principal things, which trouble manie godlie minded christians, who aduisedlie read ouer your bookes, that by the sincere answering and vpright clearing of them, you might satisfie vs all, both in them and in all the rest, and free your selfe from all suspition of falshood or treacherie, and make vs able to giue a reason of defence vnto all such as stumble at your writings. And for your better ease herein, and our more readie satisfaction, we haue compared your positions and assertions in your long discourses, vnto the articles of religion sett forth Añ. Dñi 1562. and confirmed by Parliament the 13. of her Maiesties most blessed & ioyfull reigne, and vnto the Apologies of such Reverend Fathers and chiefe pillars of our church, as from time to time since the Gospell began to shine among vs, haue written and preached, and euerie way laboured to aduaunce and defende the same, with the Liturgie & church governement established among vs. If you therefore good Ma. Hoo. will make it to appeare to the world, that in these pointes you are all one in iudgement with the church of Englande, and that your such speeches wherewith your godly brethré are grieved, may beare such sence and meaning: or else (as euery humble christian will doe) freelie and ingennousslie acknowledge your vnwilling oversight, or at the least (which we vndoubtedly belecue you will neuer bee able) shew plainlie and by good de-



monstration, that all our Reuerend Fathers haue hitherto bene deceaued; then shall we hold our selues very well contented and satisfied. Hoping therfore of your charitable, direct, plaine, sincere, and speedie answer, we tender here our doubtles vnto your christian consideration, and craue your brotherlie resolution in manner and forme following.

**a.** The Deitie  
of the Sonne.

One foundation of christian faith professed by the English church is this: *<sup>a</sup> There is one true and living God. &c.* And *<sup>b</sup> Although we acknowledge the three persons to be God and Lord, yet the Godhead of the Father and the Sonne is all one. &c.* Here we craue of you Maister Hoo. to explaine your owne meaninge where you saye, *<sup>b</sup> The Father alone is originallie that Deitie which Christ originallie is not.* Howe the Godhead of the Father and of the Sonne be all one, and yet originallie not the same Deitie: And then teach vs how farre this differeth from the heresie of *Arius*, who sayeth of God the Sonne: There was when he was not, who yet graunterh that he was before all creatures, *of thinges which were not.* Whether such wordes weaken not the eternitie of the Sonne in the opiniō of the simple, or at the least make the Sōne inferior to the Father in respect of the Godhead: or els teach the ignorant, there be many Gods.

**b** booke 5.  
pag. 113.

**Socrat. lib. 1.**  
**cap. 5.**

Another foundation of our beleeef: *<sup>a</sup> The Sonne is the Worde of the Father, from euerlasting begotten of the Father. &c.* and the holy Ghost proceeding from the Father and the Sonne. Where we holde the coeternitie of the Sonne with the Father by expresse litterall mētion in the Scriptures found in these wordes: *<sup>b</sup> The Lord hath possessed me in the beginning of his way. &c.* And agayne: *<sup>c</sup> In the beginning was the Worde, and the Worde was with God, and the Worde was God. &c.* And againe: *<sup>d</sup> Glorifie mee thou Father with thine own selfe, with the glorie which I had with thee before the world was.* And we holde the proce-

**a** The coeternitie of the Sonne, & proceeding of the holy Ghost.

ding

**a** Artic. 1. de fide  
in sacrosanctam  
Trinitatem.

**b** Quicunque  
vult, in the  
book of com-  
mon prayer.

**a** Artic. 2. & 5.

**b** Prouer. 8. 22

**c** Ioh. 1. 1.

**d** Iohn 17. 5.

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8 Ioh. 15. 26.

ding of the holy Ghost from the Father and the Sonne, by like expresse wordes of holy scripture: namelie, *When the Comforter shall come, Whom I will send vnto you from the Father, even the spirit of trueth, which proceedeth of the Father. &c.*

Shew we pray you your full meaning where you say: *a The eternitie of the Sonne of God with his Father and the proceeding of the spirit from the Father and the Sonne, are in scripture nowhere to be found by expresse litterall mention.* Whether there bee not expresse litterall mention of these two pointes in the former alledged places, and whether such maner of speeches may not worke a scruple in the weak christian, to doubt of these articles; or at the least so vnderproppe the popish traditions, that menne may the rather fauour their allegations, when they see vs fayne to borrow of them.

*a Booke 1.  
pag. 86. 87.*

*f Artic. 6. De di-  
uinis scripturis.*

The Church of Englande professeth: *Holy Scripture containeth all things which are necessarie to saluation, so that whatsoener is neither read in it, neither can be proved thereby, is not to be exacted of any man, that it should bee beleued as an*

*The holy scripture containe all things necessarie to saluation.*

*article of faith, or should be thought to be required vnto the necessitie of saluation.* You on the other side saye: *b In actions of this kinde (speaking of direct, immediate, and proper necessitie final to saluation) our chiefe direction is from scripture. and agayne: The insufficiencie of the light of nature is by the light of scripture fullie and perfectlie supplied. And in another place: c It sufficeth that nature and scripture doe serue in such full sorte, that they both iointlie and not seuerallie eyther of them be so compleate, that vnto euerlasting felicitie we need not the knowledge of anie thing more then these two. &c.* Where you seeme vnto vs, that although you exclude traditions as a part of supernaturall trueth, yet you infer that the light of nature teacheth some knowledge naturall which is necessarie to saluation, and that the Scripture is a supplement and making perfect of that knowledge. Which being compared vnto pag. 127. where you affirme that the wante of moral vertues exclude from saluation. And pag. 82. where you make faith hope & charitie, to be taught only by supernatural trueth.

*b Booke 2.  
pag. 122.*

*c Booke 1.  
pag. 28.*

*Lin. 36.*

*Last lin.*

It



It seemeth to vs that naturall light, teaching morall virtues, teacheth things necessarie to saluation, whiche yet is not perfect without that which supernaturall knowledge in holy Scripture reveileth. Heere wee pray you to explaine your owne meaning, whether you thinke that there be anie naturall light, teaching knowledge of things necessarie to saluation, which knowledge is not contayned in holy scripture: if you thinke, no: How then say you before: Not the scripture severallie, but nature and scripture iointlie, be compleate vnto euerlasting felicitie. If you say yea: how then agree you with the beleef of our Church: which affirmeth, that holy scripture contayneth all things necessarie to saluation? And here we pray you to shew vs, whether nature reach anie thing touchinge Christ, whether without or beside him any thing be necessarie: whether that in him we be not <sup>a</sup> *coplete*. Lastlie, whether you meane that the knowledge of humane wisedome concerning God, haue anie thing not expressed in Scripture, or that morall virtues are any where rightlie taught but in holy scripture, or that wherfouer they be taught, they be of such necessitie, that the wante of them exclude from saluation, and what scripture approueth such a saying, or that cases and matters of saluation bee determinable by any other lawe then of holy scripture. And then tell vs howe you vnderstande these places following, and howe they agree with this your position of the light of nature and morall virtues: <sup>b</sup> *A man is iustified by faith without the workes of the law.* <sup>c</sup> Neither is there saluation in anie other. *For there is no other name which is giuen vnder heauen amongst men by which we must be saued.* <sup>d</sup> *The naturall man perceaueth not the thinges of the spirit of God, for they are foolishnes vnto him. &c.* <sup>e</sup> *Except a man be borne againe, hee can not see the kingdome of God.*

<sup>a</sup> Holy scripture about the Church.

The Reverend Fathers of our church, to avouch our forsaking of the Antichristian sinagogue of

<sup>a</sup> Coloss. 2. 10.

<sup>b</sup> Rom. 3. 28.

<sup>c</sup> Act. 4. 12.

<sup>d</sup> 1 Cor. 2. 14.

<sup>e</sup> Ioh. 3. 3.

Rome,



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▲ Replie of Eb.  
Jewell against  
Harding, arti. 15  
pag. 337.

b Reioynd. to  
Brift. replye by  
W. Fulk. pa. 84.

c ibid. pag. 99.

Rome, & cleaving to the scriptures of God, doe  
so farre make the iudgement of the scriptures a-  
boue the Church, that with the auncient Fathers  
they say: <sup>a</sup> *In time of dissention it is most behoofe-  
full for the people to haue recourse vnto the scrip-  
tures; and that wee may in no wise belecue the  
Churches them selues, vnlesse they say and doe  
such thinges as bee agreeable to the Scriptures.*  
<sup>b</sup> *The triall of scriptures is necessarie to discerne  
the true church from all false congregations, which  
all boast of the spirit of trueth, as much as the true  
church. And* <sup>c</sup> *Only scriptures are a sufficient war-  
rاند to euery Christian to trie what is the word of  
God, and what is the worde of man. &c.* But you

Mai<sup>st</sup>. Hoo. doe saye: <sup>d</sup> *It is not the worde of God which doeth or  
possiblie can assure vs, that we doe well to thinke it is his worde.*  
And againe, <sup>e</sup> *By experience we all know, that the first outwarde  
motiue leading men so to esteeme of the scripture, is, the authoritie  
of Gods Church. And a litle before: f* *Scripture teacheth vs that  
sauiug trueth which God hath discovered to the world by reuelat-  
tion; and it presumeth vs taught otherwise, that it selfe is diuine &  
sacred.* Here we beseech you Mai. Hoo. that if as our Reverend  
Fathers affirme, wee may noe otherwise belecue the Churches  
them selues, but as they agree to the scriptures, & that by them  
the true church is to be discerned, &c. and that onely scriptures,  
sufficiētie warrant the triall of Gods worde, what certaintie of  
saluation wee can haue, in anie presuming or motiue by the  
Church, if the scripture cannot assure vs that it is the word of God.  
Are not these contradictorie? Tell vs therefore if your meaning  
be not that the authoritie of the church must do that which the  
scripture cannot doe, namelie to assure vs that they are the word  
of God. And our reuerend Fathers say, The church can not so  
assure vs, vnlesse we trie it first to be the true church by the scrip-  
tures: Are not these contradictorie? They say: Onely Scriptures  
warrant vs what is the worde of god, you say they cannot assure  
vs of the worde of God, but presume vs to be taught that thinge  
otherwise: Are not these contradictorie? Haue we not here good

d Booke 2.  
pag. 102.

e Booke 2.  
pag. 146.

f lin. 38.

B

cause

cause to suspect the vnderpropping of a popish principle concerning the churches authoritie aboue the holy Scripture, to the disgrace of the English church? If not, then recõcile your assertions vnto theirs, and shew mercie and trueth vnto our reverend Fathers. And therewithal we pray you to expound either by experience or otherwise; Whether the worde of God was receaued in the world, and beleueed by men, by the virtue and authoritie of the witnesses, either Prophets or Apostles, or the holy church, or that such witnesses were not esteemed for the wordes sake: and the Church alway approued both by God & faithfull men, as the same was described, commended, and ordered by the rule of holy scripture. What thinke you of the <sup>a</sup> *beautifull feete that bringe glad tidings, and of the Kings, who for reuerence stopped their mouthes at it.* <sup>b</sup> *The people pricked in harte at Peters preaching. And the men of Berea searching the scriptures:* whether that in all these, the testimonie of man, as Prophet, Apostle or church did authorise the word of God, that it was beleueed? <sup>c</sup> or the demonstration of the spirituall power of the word it selfe? And was not this the meaning of Saint Paule when reiecting letters of commendation, hee affirmeth that the Corinthians <sup>d</sup> were his epistle written in their heartes, which is vnderstood and read of all menne. &c. Doeth he not preferre the power of the worde, testifying of it selfe, by the <sup>e</sup> conversion of the heart, before all other motiues, and by it he him selfe was authorised in their consciences, and not it by him.

Lastlie, shew vs where you finde that the scripture presumeth vs taught otherwise, &c. What thinke you? Is it of man, or by man? or of God, that it so presumeth: or doe not you presume against the worde of God, to set vp mans testimonie, when we know that the <sup>a</sup> testimonie of God is greater. When the Iewes and the Gentiles did both oppose them selues against the gospel, what

<sup>a</sup> Esaie 52.6, 14.

<sup>b</sup> Act. 2.37. and

17.11.

<sup>c</sup> 1 Cor. 2.4.

<sup>d</sup> 1 Cor. 3.1.2.

<sup>e</sup> Psal. 19.2.

<sup>a</sup> 1 Iohn 3.9.

did



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b Heb. 4. 12.

c Psal. 2.

d 1 Cor. 10. 3. 4.

did it presume vpon? was it not of it selfe<sup>b</sup> the two edged sworde, pearching into the marrow of the bones: <sup>c</sup> the rodde of iron to crush in peeces the Nations, and the<sup>d</sup> armour spirituall to bring in subiection euery thought vnto the obedience of the knowledge of God?

a Artic 10. De libero arbitrio.

The Church of England professeth this ground<sup>s</sup> of faith: <sup>a</sup> *Without the grace of God (which is by Christ) preventing vs, that we will; and working together while we will; we are nothing at all able to*

Of free will.

*doe the workes of pietie which are pleasing and acceptable to God.*

You to our vnderstanding, write cleane contrary: namelic,<sup>b</sup> there is in the will of man naturallie that freedome, whereby it is apt to take or refuse anie particular obiect, whatsoeuer being presented vnto it. And a litle after: *There is not that good which concerneth vs, but it hath euidence enough for it self, If reason were diligent to search it out.* Heere we pray your helpe to teach vs: how will is apt (as you say) freelie to take or refuse anie particular obiect what soeuer, & that reason by diligence is able to find out anie good concerning vs: If it bee true that the Church of England professeth, that without the preventing and helping grace of God, we can, will, and doe nothing pleasing to God. To

b Booke 1. pag. 60, 61.

a Ephe. 2. 5.

b 1 Cor. 3. 5.

c Phil. 2. 13.

which beleefe of Englande the scripture accordeth, shewing that without the said grace of God,

<sup>a</sup> *We are dead in sinnes and trespasses:* <sup>b</sup> *We are not sufficient of our selues to thinke anie thing.* <sup>c</sup> *It is God which worketh in vs the will and the deede,*

*men of his good pleasure.* Shew vs therefore howe your positions agree with our church and the scriptures. If you say you vnderstande reason and will helpe by the grace of God, then tell vs how we may perceauie it by your writing: whiche putteth difference betwixt naturall and supernaturall trueth & lawes. If you meane reason vncorrupted, not respecting how in trueth we are by Adams fall perverted, may wee not suspect that your whole discourse is subtrill and cunning, because you pretend the naturall way of finding out lawes by reason to guide the will vnto that which is good, pag. 59. 62. 63. &c. or at the least frivoulous,



seeing man hath no such reason without the grace of God, if you meane without the grace of God, and in the state of corruption, as in deed all men naturallie now are. Heere wee desire to be taught how such sayings ouerthrow not our English creed and the holy scripture in this matter, and therewithall shewe vs the true meaning of Saint Paule, and how he fitteth your discourse in this place, namelie when he saith. Rom. 8. 7. *The wisdom of the flesh is ennimie against God, for it is not subiect unto the law of God, neither in deed can be.*

<sup>a</sup> Of faith  
and workes.

The Church of England beleeueth,<sup>a</sup> *Onely for the meritt of our Lorde and Sauour Iesus Christ, through faith and not for workes and our merites. We are accounted righteous before God. You saye,*

<sup>a</sup> Artic. 11. De  
hominis iusti-  
ficatione.

<sup>b</sup> Booke 1.  
pag. 82.

<sup>b</sup> *The Way of supernaturall duetie which to vs he hath prescribed, our Sauour in the Gospell of Saint Iohn doeth note, terming it by an excellencie the worke of God. This is the worke of God, that you beleue in him whom he hath sente; not that God doeth require nothing at the handes of men unto happines, sauing only a naked beleeffe (for hope and charitie we may not exclude) but that without beleeffe all other thinges are as nothing, and it is the ground of those other diuine virtues. And againe,*

<sup>c</sup> Booke 1.  
pag. 95.

<sup>c</sup> *The same things diuine lawe also teacheth, as at large we haue shewed, it doeth all partes of morall duetie; whereunto we all of necessitie stande bounde in regard of life to come. And in another place,*

<sup>d</sup> Booke 5.  
pag. 221.

<sup>d</sup> *Euery mans religion is in him selfe the well-spring of all other sound and sincere verities, from whence both heere in some sorte, and heereafter more aboundantlie their full ioy and felicitie ariseth: because while they liue, they are blessed of God, and when they dye, their workes follow them. And yet againe you say,*

<sup>e</sup> Booke 5.  
pag. 208.

<sup>e</sup> *I will not dispute whether truely it may not be sayde, that poenitent both weeping and fasting, are meanes to blott out sinne, meanes whereby through Gods vnspeakeable and undeserued mercie, wee obtayne and procure to our selues pardon which attaynement vnto anie gracious benefite by him bestowed, the phrase of antiquitie vseth to expresse by the name of merite: Heere wee desire to bee resolued how these your assertions can stande with the doctrine and beleeffe of the church of England; Eayth only iustifieth. To which the holy Scripture accordeth,*

*sayings:*

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Galat. 3. 21. 22

saying: <sup>a</sup> If there had bene a lawe that could haue giuen life, surelie righteousness had bene by the law: but the scripture hath concluded all vnder sinne, that the promise by the fayth of Iesus Christ might

Rom. 4. 6.

be giuen to them that beleene. And againe: <sup>b</sup> David declareth the blessednes of the man vnto whom God imputeth righteousness without workes. For if from sound and sincere virtues (as you say) full ioy and felicitie ariseth, and that we all of necessitie stande bounde vnto all partes of morall duetie in regarde of life to come, and God requireth more at the handes of men vnto happines, then such a naked beleefe; as Christ calleth the worke of God: alas what shal we poore sinful wretches doe, who can haue no confidence in the flesh being farre from those sounde and sincere virtues, and from manie (that we say not all) partes of morall dutie, in such measure, as the holy, iust & good law of God doeth require them; yea our verie righteous workes we finde to be stayned like a filthie cloth: when we cōpare them vnto that absolute righteousness which is indeed pure & vnspotted before the eyes of God; therefore we clayme nothing by any duetie we doe or can doe, or anie virtue which wee finde in our selues, but onelie by that naked faith which is the work of God in vs, and maketh vs beleue in him whom he hath sente, and by his stripes onelie we hope to be healed. Tell vs therefore by sounde and plaine demonstration what wee may trust to, whether the English beleefe be imperfect, without some necessarie additament: whether you thinke that not faith alone, but faith hope and loue, be the formall cause of our righteousness, whether a man that hath faith can also doe all the works of the law, and so make vp that which is wāting in his naked faith: or that if he cannot, but falleth into sinne seuen times, yea sometimes into great sinnes, whether his faith may not saue him. Lastlie,

whether there bee not other sufficient causes to induce a christian to godlines & honestie of life, such as is the <sup>a</sup> glorie of God our Father: <sup>b</sup> his great mercies in Christ: <sup>c</sup> his loue to vs: <sup>d</sup> example to others, but that we must do it to merit or to make

<sup>a</sup> Mat. 5. 16.

<sup>b</sup> Rom. 12. 1.

<sup>c</sup> 1 Ioh. 4. 11. 19

<sup>d</sup> 1 Pet. 2. 12. 15

perfitt that which Christ hath done for vs. And lastlie, shew vs

B 3

that.



that phrase of antiquitie whether it were in the Apostles time among the founde christians, or in what time immediatlie following; or doe you not closelie make the popish doctrine of meritt by workes at the least to be tollerable, to the disgrace of our English creede?

<sup>a</sup> The virtue  
of workes.

The church of England professeth, that <sup>a</sup> *Good* <sup>a</sup> Artic. 12. 13-  
*Workes, the frutes of faith and following the iusti-*  
*fied cannot abide the seueritie of Gods iudgement,*  
*and that The workes which are done before the*  
*grace of Christ, are not onely not acceptable to God, but also haue*  
*the nature of sinne.* You say: <sup>b</sup> The most certayne token of evi-  
<sup>b</sup> Booke 1.  
Pag. 63.  
dent goodnes, is, If the generall perswasion of all men doe so ac-  
<sup>c</sup> Ibid. pa. 68.  
count it. And againe: <sup>c</sup> *Only mans obseruation of the lawe of his*  
<sup>d</sup> Booke 2.  
pag. 123.  
*nature is Righteousnes; only mans transgression sinne.* <sup>d</sup> *Gods verie*  
*commandements in some kinde as namelie his precepts compre-*  
*hended in the law of nature, may otherwise be knownen then onelie*  
*by scripture, and that to doe them, howsoeuer we know them must*  
*needes be acceptable in his sight.* Here we desire to be instructed,  
howe the goodnes of these actions done by the light of nature,  
are to be vnderstoode, eyther simplic in them selues, as nature  
onelie declareth and teacheth; or as men following the light of  
nature, iudge of them and so doe them: if you answere onelie as  
nature teacheth without regarde of man doing according to  
nature, then can we not vnderstande your discourse, which see-  
meth to vs to teach, that by doing such operations of goodnes  
as nature teacheth, though he haue no further teachinge, it is  
righteousnes and pleaseth God. If you meane this second, then  
I pray you, in what sence can you call that righteousness in man,  
which our Church calleth sinne: and doe you not establishe the  
Romish doctrine of *pura naturalia* and workes of congruitie?  
And if that be true which you say, that men doing such workes,  
be acceptable in Gods sight, doe you not make the Church of  
England to holde an errour, when they say they are not accep-  
table to God.

<sup>e</sup> Workes of  
supererogatio.

The church of England professeth, that <sup>a</sup> *Works* <sup>a</sup> Artic. 14.  
*of supererogation cannot bee taught without arro-*  
*gancie and wickednes.* And you say: <sup>b</sup> *God appro-*

<sup>b</sup> Booke 2.  
pag. 123.

ued



*ned much more then he commaundeth.* Open vnto vs then that seeing you seeme to teach that the order and course of all things supernaturall, naturall, sensible and reasonable, is a diuine lawe, and so by it he commaundeth accordinge to euerie kinde: and that in the former articles you appeare to vs to scatter the prophane graines of poperie, whether we may not iustlie iudge, that in thus speaking you sow the seede of the doctrine whiche lea- deth men to those arrogant workes of supererogation. If not, shew your owne meaning, and howe you esteeme of this Article of our beleefe.

a Artic. 15.

The Church of England holdeth, that <sup>a</sup>Christ <sup>9</sup> None free  
onely being the immaculate Lambe, was without from all sinne:  
sinne, and that we which are baptized and regene-  
rated in him, doe all offende in manie things. You say: <sup>b</sup> Although  
we cannot bee free from all sinne collectineli in such sorte, that no <sup>b</sup> Booke 5.  
parte thereof shalbe found inherent in vs, yet distributinelie at the pag. 102.  
least all great and greuous actuall offences, as they offer themsel-  
ues one by one, both may and ought to be by all meanes auoyded. So  
that in this sense to be preserued from all sinne, is not impossible.

Heere we demaunde to be informed, that if all offende in manie things, and to say otherwise be a lye, as our English creede affir- meth, how your saying can be true, that it is possible to auoyde all great and greuous sinnes. And what manie things they bee whereof the scripture speaketh: Whether it meaneth not actual offences, great and greuous; but that some may be excepted in regard of great sinnes: or whether you meane, that it is possible for all christians to be preserued from all great sinnes: and if so, why should it not bee as possible; from all small offences: and if from small and great, why doe we not keepe our robe pure and without spot vntill the comming of Christ, and so bee iustified more and more by our works, as the popish Cannons teach: but pray by Christes commaundement euery day, *Forgiue vs our trespasses.*

a Artic. 17. De  
Prædestinatione.

The Church of England beleeueth, that <sup>a</sup>Pre- <sup>10</sup> Predesti-  
destination vnto life is the eternal purpose of God, nation.  
whereby before the foundations of the world were  
layde, hee constantlie decreed by his counsell vnto

us unknown to deliuer from the curse & destruction them whom he chose in Christ out of mankind, & (as vessells made vnto honour) through Christ to bring them to eternall saluation. Wherevpon they who are indowed with so excellent benefit of God, are called according to his purpose, and that by his spirit working in a fit time. But you Mai. Hoo. seeme to vs, to affirme contrarie, when you say: <sup>b</sup> If anie man doubt how God should accept such prayers in case they be opposite to his Will, or not graunt them, if they be according to that him selfe willeth: Our aunswer is, that such suites God accepteth, in that they are conformable to his generall inclination, which is that all men might be saued: yet alwayes he graunteth them not, for so much as there is in God a more priuate occasioned will, which determineth the contrarie. Heere we begge your ayde to make manifest vnto vs, howe God eternallie predestineth by a constant decree, them whom he calleth and saueth (as our Church professeth) and yet hath, as you say, a generall inclination that all men might be saued: Whether he foresaw not something that occasioned his will otherwise; so that he elected not all, but onely them whom he calleth and saueth, or that of his generall inclination he elected all men, but some more priuatelie occasioned him in time to alter his will, and to refuse them; or that some men gaue God occasiō that he saueth them, though he neuer decreed it before the foundations of the world. What meant the blessed Apostle where he sayeth: <sup>a</sup> Whom he predestinated them also he called: and whom he called them also he iustified. &c. Is this to bee vnderstoode of a constant decree, as we say, or of an inclination? Hee sayeth: <sup>b</sup> God worketh all thinges after the counsell of his owne Will. Is this to be vnderstood, that vpon occasion sometimes hee either altereth his counsell, or decreeth something which hee had not thought vpon before. Saint Iames saith, that <sup>c</sup> In God there is no variableness nor shadowe of turning. Is not this more then a variableness or shadow of turning to incline one way, and vpon occasion to decree another. Doe not these wordes of yours giue some place vnto

<sup>b</sup> Booke 5.  
pag. 104.

<sup>a</sup> Rom. 8. 30

<sup>b</sup> Ephes. 1. 11

<sup>c</sup> 1 Iam. 1. 17



vnto chaunce and fortune: Doe they not make G O D as a man not of an all-sufficient knowledge, wisdom, and counsell, but inclinable some one way, till by occasion he finde a more better way. Where is that God you speake of in your <sup>d</sup> first booke, of <sup>d</sup> pag. 58. *Whom and through whom and for whom are all things.* And where is that law by which he worketh, which you there call *aternall*, and therefore can haue no shew or colour of mutabilitie. Haue we not cause to feare that the wittie schoolemen haue seduced you, and by their conceited distinctions made you forget, *That you are neither able nor worthie to open and looke into the booke of Gods law, by which he guideth the worlde.* And yet you will say, There is in God an occasioned will. Good Mai. Hoo. helpe vs heere, and shewe vs howe we may thinke, that you incline not to the error of poperie touching workes forseene, and that you fauour our churches beleefe.

The Church of Englande doeth confesse,

<sup>a</sup> Artic. 19. De Ecclesia.

<sup>a</sup> *That the church of Christ is a companie of faithfull people, among whom the pure worde of God is preached, & the Sacramentes rightlie administred according to Christes institution, &c. and that the church of Rome hath erred, not onely in maners & ceremonies, but also in matters of faith.* Which by the Reverend Fathers of our Church is expounded thus: <sup>b</sup> Without Christ the church is no church, neither hath anie right or claime without his promise; nor anie promise without his worde. <sup>c</sup> The church of Rome being as it is now utterlie voyd of Gods word, is as a lanterne without light. <sup>d</sup> We haue departed from that church which they haue made a denne of theeues, and in which they haue left nothing sound, or like to a church; & which the selues did cōfesse to haue erred in manie things, euen as *Lot* in olde time out of *Sodom*, or *Abraham* out of *Chaldea*, &c. <sup>e</sup> The generall error and defection of the popish Sinagogue frō Christ his true Church foreshewed in the scriptures, is now manifest to the world

<sup>11</sup> The visible church, and of the church of Rome.

<sup>b</sup> Eb. Iewell replie against Harding. Artic. 3. pag. 99.

<sup>c</sup> ibid. Artic. 6. pag. 366.

<sup>d</sup> Apolog. eccle. Angl. pag. 191. print. 1581.

<sup>e</sup> Noel. confut. Dorman. ca. 1. pag. 57.

C

by

by dissention from Christ and his holy Apostles doctrine, and from the doctrine of the churches by the Apostles founded. And for this cause, they call the heresie of that Romish church *Apostasia Romanensium ab Ecclesia*, The<sup>r</sup> Apostasie of the Romish rabble frō the church. And they cal the Pope *Apostatam*, *Antichristum*, an Apostata, Antichrist. And binde vp in one bundle s. Idolaters, superstitious persons, papistes and Atheistes; constantlie affirming, that<sup>n</sup> among English christians no other thing is ment by the name of papistes, then heretickes and traytours, Antichristians and Apostataes, enemies to God, their Prince, and their countrie. Now we finde in you these peremptorie affirmations: <sup>i</sup> *With Rome we dare not communicate concerning sundrie her grosse & grievous abominations, yet touching those maine partes of christian trueth, wherein they constantlie still persist, we gladly acknowledge them to be of the familie of Iesus Christ. And a little before: We hope that to reforme our selues, if at anie time we haue done amisse, is not to seuer our selues from the church wee were of before. In the church we were, and we are so still. And in another place you would haue men, <sup>a</sup> *To acknowledge that it is due to the church of Rome to be held & reputed a part of the house of God, and a limme of the visible church of Christ. And your principall reason seemeth to be because you say:* <sup>b</sup> *That whiche separateth vterlie: That which cutteth off cleane from the visible church of Christ, is plaine Apostasie; direct deniall, vtter reiection of the whole christian faith, as farre as the sonne is professedly different from infidelitie. Heere you seeme vnto vs to come foorth, as an other Elias, to bring againe the people, vnto the God of their Fathers. They say that the church of Rome hath erred, not onely in manners, but also in matters of fayth. You; you call the backe and say: Sundrie grosse and grievous abominations. They say that the church of Rome, as it is now, is vterlie voyde of Gods word; as a lanterne without light, and that it is a denne of theeves, in which they haue left nothing sound, or like a church, but is like Sodom. &c. You call them backe, and say: That they*  
haue*

f Fulk. ad causas  
T. Stapleton,  
serē in princi.

g D. Whirgiff  
pag. 178.

h W. Fulk. Re-  
ioynd. to Brist.  
replie to pa. 272.

Booke 3.  
pag. 130.

a Booke 5.  
pag. 188.

b Booke 5.  
pag. 186.



haue mayne partes of christian trueth wherein they constantlie persist. They affirme, and that constantlie, that there is a general error and defection of the church of *Rome* foreshewed in the scriptures, and therefore cald them Apostataes, and matched them with Atheistes. seeing it is nowe made manifest to the world, that they are departed from the doctrine of Christ & his Apostles, &c. you call them backe and say, we gladlie acknowledge them to be of the familie of Iesus Christ, and to be helde and reputed a parte of the house of God, and a limme of the visible church of Christ. And therefore you are bolde to affirme, that we seuer not our selues from the church we were of before: In the Church we were & we are so still. We are here in a streight except you helpe vs out. For if we belecue you, we must thinke our reverend Fathers to haue misledd vs all this while; either of malice, or ignorance; if wee belecue them we must thinke that *Mai. Hoo.* is verie arrogant and presumptuous to make him self the onelie Rabbi. We pray you therefore to reconcile these two iudgements, that men fall not away to looke back into Egypt, or else explaine your minde further, & shew vs some cleere demonstration of that you intende; whether you be not sorrie that wee are departed from the vnitie of that Sea, or that you thinke they erre not in matters of faith; & that all these great disputes about the church and bloodie dissentions and conflicts come by ouersight and too great zeale, and for want of knowledge in our Reverend Fathers, & in all those millions of learned men, that haue franklie giuen their blood for the detection and departing from that church, as from Antichrist and an Apostata. And heere wee pray you to shew vs out of diuine trueth, your rule to discern a Congregation to bee a member of the visible Church: whether whosoever holdeth anie one professeth trueth differing from infidelitie, may be reputed a member of the visible church, and whether you meane by infidelitie, nothing els but that which is not taught by the gospell of Iesus Christ, and they which holde anie part of that which you call supernaturall trueth (that is, as we take it, of that trueth which men know no otherwise but by the worde of God) they are not fallen into an Apostasie, &c. And heere we craue your iudgement of the Turke, how your rule fit-

Read Azoara  
2. 10. 15. 17.  
20. 29. 45. 56.

teth them. For as wee thinke by reading his Alcoran, hee holdeth some mayne pointes of christian trueth, as namelie these: *There is one God; and that he created all things without labour or wearines: and that he preserveth the things created: faith is given and augmented of God. He forbiddeth the adoring of saintes and images: affirmeth God to hate and abhorre the arte of Magicke: and teacheth the resurrection of all men from the dead.* Shewe vs now whether the Turke be not of the familie of I E S V S Christ. Laitlie we pray you to open vnto vs, that seeing you saye the church of Rome is the house of God, whether a man continuing in that house, and neuer comming out to holde the true beleeve of Christ, as we doe in England, but renouncing and persecuting it to the death, whether such a one may be saued: if yea, why need we seuer our selues to so great trouble from her grosse and grievous abominations, if they bee not such as can extinguish our faith to our destruction. If no, why doe you not ioine with our Reverend Fathers, to abandon that house where there is no saluation. Of Gods house it is said: *It is the grounde & pillar of trueth. The habitation of God by his spirit: and the glorious rest of Christ. In which God loueth to dwell, and wherein he hath delight, and the same hee will blesse in victualles, Priestes and Saintes. So that such as be planted in that house, shal flourish in the courts of our God, they shall still bring forth fruite in their age. &c.* Shew vs wee pray you, whether these thinges may bee applied to the church of Rome rightlie and essentiallie, and what comfort wee may haue by departing from her communion; if shee be a parte of the house of God. &c. and these things we pray you to averre, not by humane witnesse, but by that which commeth down from heauen. So did Elias.

1. Tim. 3. 15.

Ephc. 2. 22.

Esaï 11. 10.

Psal. 132. 13, 14.

Psal. 92. 13.

a. Of preaching.

Againe out of this article ariseth another noe smal scruple, where our church constantlie affirmeth, that *The visible church is that cōgregation of faithfull people wherein the pure worde of God is preached. Whereupon the Reuerend Fathers of our church publickely teach, that* <sup>b</sup> *The true prea-*

a. Artic. 19.

b Whitgift  
pag. 81.

ching.



g Bb. of Lincoln  
1. sermon vpon  
Math. 13. 3.

d Id. sermo 1.  
vpon Rom. 1.  
16.

e Id. Sermo 1.  
pag. 4. 5. 6.  
& 7.

f Ephe. 3. 7.

g Colof. 1. 28.

ching of the word is an essential note of the church. For which cause they interpret the parable of the seede, in this sorte: *c* God is the husbandman, the Preachers of the worde are the seede sowers, the seede is the worde of God, the ground is the hearts of men, &c. And *d* Therefore Christ did sende his Apostles to preach the Gospell, that thereby they might be brought to the beleefe of the Church. And *e* To this preaching he annexed such force of his holie spirit, that it had greater strength and authoritie, then all the eloquence, then all the wisdome, then all the learning, then al the pollicie and power of the worlde: and that not onely in the Apostles, but also in the Preachers, who haue restored the pure light of the Gospell in these latter dayes, euen in those countries, whose Princes and people were professed aduersaries therof: vnto which accordeth the holy scriptures calling this preaching *f* A gifte of the grace of God, & to admonishe euery man, and to teach euery man in all wisdome, that wee may present euery man perfect in Christ Iesus. Which

things maketh vs much to muse what you meane where you say, *h* Sith speech is the verie image whereby the minde and soule of the speaker conveyeth it selfe into the bosome of him that heareth. We can not chuse but see great reason, wherefore the worde that proceedeth from God, who is in him selfe very trueth and life, should be (as the Apostle to the Hebrewes noteth.) liuelie and mightie in operation, sharper then any two edged sworde. Now if in this and the like places, we did conceaue that our owne sermons are that strong and forcible worde, should we not euen heereby impartee euen the most peculiar glorie of the worde of God, vnto that which is not his worde? For touching our sermons; that whiche giueth them their verie being, is the will of man, and therefore they oftentimes accordinglie taste too much of that ouer corrupt fountaine, from which they come. Heere Mai. Hoo. we are hampered with your words, because they seeme to vs contrarie to the iudgement of our church. We therefore desire you hartlie to re-

h Booke 5.  
pag. 46.

solue vs, what you meane in this place by sermons: whether it be not all one with that our Fathers call preaching of the word, consisting in teaching and exhorting by the worde of God; secondlie, what you meane by the being of a sermon, whether the Logicall and Dialecticall frame by which men contriue their matter in such and such a forme: or that by the gift of the grace of God, <sup>a</sup> *waying and searching and sitting together many sentences, they seeke out pleasant wordes & euery right writing and faithfull wordes, and so utter* <sup>b</sup> *in their doctrine, integrity, grauitie, and the wholesome worde which can not be reprobued.* If you meane the former, then euerie declamation and formal oration in the schooles, may be called sermons, for these are framed of the meere witt of man: if you meane this latter, then we thinke you teach contrarie to our church & the holy scriptures. You say our sermons are not that stronge and forcible worde: They saye, it is an essentiall note of the true church, to haue true preaching of the worde: and namelie, the preaching of the pure worde of God, and that this hath such a force as no eloquence, wisdome, learning, pollicie, and power of the worlde can match. You saye the witt of man giueth our sermons the verie being. They say, God sent his Apostles: that the Preachers are the seede sowers, and the seede is the worde of God, and that this is done by the gift of the grace of God. Heere we beseech you to shewe the iust harmonie of your wordes and theirs, and therein to teach vs by founde demonstration, that a man can preach the pure worde of God by his owne naturall witt, without a gift supernaturall of the spirit to giue him utterance and to speak the word as he ought to speake. If all that a man preach be the pure worde of God, what derogation is it to call such a mans sermons or preachings the strong and forcible worde. In euerie being there is (as you schollers teach) the matter and the forme; and that which ioyneth these together, is the efficient. Vnto which of these will you applie the witt of man, if you say to the matter, then our church is against you, and sayeth it is the pure worde of God: if to the forme, as, interpretation, doctrine and exhortation, then the holy scriptures doe tye vnto the

<sup>a</sup> Eccles. 12. 8.

<sup>b</sup> Tit. 2. 7.



**DIRECTED VNTO M<sup>r</sup> HOO.**

23

a Rom. 12. 6.

b 1 Pet. 1. 20.

c 1 Cor. 12. 4.

d Rom. 10. 15.

e Eph. 4. 8. 11.

the gift of the spirit, saying: <sup>a</sup> *That wee haue diuers giftes, as the gift of prophecie, teaching, exhortation, and no* <sup>b</sup> *scripture is of anie primate interpretation.* If you make it the efficient, then the scripture saith: <sup>c</sup> *There are diuersities of giftes, but the same spirit, and there are diuersities of administrations but the same Lord, and there are diuersities of operations, but God is the same which worketh all in all.* <sup>d</sup> *No man can preach except he bee sente.* <sup>e</sup> *When he ascended, he gaue giftes vnto men.*

Here we pray you to teach vs how your speeches consent to these testimonies of our church and holy Scripture; or may you not meane that the Sermons of manie nowe a dayes who in stead of the pure word of God, doe most curiously bring into the pulpitt, *Poetts, Philosophers, Rhetoricians, Physitians, Schoolemen*, and whatsoeuer, either by finenesse of witt, or helpe of arte, they thinke may appeare fine & smooth to their hearers and winne praise to them selues; may you not meane, I say, that such our sermons haue their being of the meere witt of man; or doe you thinke that the sermons of our Reuerend Fathers, and more stayed diuines, which are verie warie, that in all their sermons, whatsoeuer they speake, may be the true sense of holie Scriptures, and according to the proportion of faith; seeing they agree not with the familie of Iesus Christ that is at Rome, are not therefore the strong and forcible worde of God. And heere we pray you to teach vs, whether that all doctrine, interpretation and exhortation which is truelie and meere the natural meaning of holy scripture be not the worde of God, or that the word is onelie in the letter of the text, as of Hebrew and Greeke, or, if you will, truelie translated: and which of these hath the word of God, he that alleadgeth the wordes as did the Tempter, or he that alleadgeth the true meaning, as did our Saviour Christ, Mat. 4. 6. 10. Lastlie, shew vs that if all our sermons bee of the witt of man, and none the stronge and forcible worde of God, whether Romish Babilon may not chalendge our church to wante one essentiall marke, as preaching the pure word of God? And whether it be possible for the witt of man to giue being vnto.

vnto that which is an essential marke of the church of God, and of that which hath greater strength and authoritie then all eloquence, wisdom, learning, policie, and power of the worlde: And lastlie, open vnto vs whether that reverend Father did well, who graunteth that the worde of God is *not only in writing but in preaching, in Counsels or Doctors*: Because Christ saith, *Hee that heareth you, heareth mee.*

W. Fulk. replye  
to Brist. reioind.  
pag. 99.

a Of the Mi-  
sters office.

The Church of England affirmeth, that <sup>a</sup> *It is not lawful for anie one to take to him selfe the office of preaching publikely or administering the Sacramentes in the church, except hee be first lawfullie called, and sente to doe these thinges.* And heere vpon our Reverend Fathers doe not only not defende nor <sup>b</sup> vse anie reasons at all to prooue that women may baptize, and therefore <sup>c</sup> would not haue the booke of comon prayer, touching baptism in private to be vnderstood, to permitt women to baptize: but also constantlie affirme, <sup>d</sup> that God and well ordered churches forbidd Women to dispence that holy misterie. But you Mai. *Hoo.* haue another kinde of determinatio, where you

a Artic. 33.

b D. Whitgift  
pag. 516.  
c Ibid. pa. 504.  
793.

d Gervase Bab.  
vpon Gen. cap.  
17. ver. 7. pag.  
121.

e Booke 5.  
pag. 128.

f Ibid. 240.

g Ibid. pa. 140.

h ib. pag. 150

say, <sup>e</sup> *Ministeriall power is a marke of separation, because it seuereth them that haue it from other men, and maketh them a speciall order, consecrated vnto the seruice of the most highest in thinges wherewith others may not medle.* And in another place: <sup>f</sup> *There is an error which beguileth many, who much intangle both themselves and others, by not distinguishing seruices, offices, and orders ecclesiasticall: the first of which three, & in parte the seconde, may be executed by the laytie, whereas none haue or can haue the third but the cleargie.* From the whiche Cleargie you separate Catechistes, Exorcistes, Readers, and Singers, &c. And in another place you seeme to mainteyne & defende the practise of those churches, which (necessitie requiring) allowe baptism in private, to be administered by Women; affirming elsewhere <sup>b</sup> That diuers reformed churches doe both allow and defende that kinde of Baptisme. Heere we desire to knowe what you meane by minister-



nisteriall power, whether you take it actiuelie, as that euerie minister, or all Ministers haue power to make an order consecrated to the seruice of God; or passiuelie that by their calling they are made to haue the authoritie and power of a Minister, or that you vnderstand by it the formall cause of their ministerie, by which they differ from al other orders, or that you meane the holy vnction and character, which the church of Rome giueth in their

consecration of priestthoode. And this wee desire, because we finde our church and Reverend Fathers, speaking like to <sup>a</sup> holy scripture, to vse plaine, good and sensible termes, to note out the difference of a ministers estate from other mens: and yours seemeth to carie another kinde of stile more befitting the glorie of the Romish character, then the simplicitie of our ministerie. Our church saith, they must bee called that preach publickly: you say, a Catechist (or whom wee finde in <sup>b</sup> auncient time to haue bene such as *Clemens* and *Origine* in *Alexandria*, as to whom the people came to heare the preaching of the word

<sup>a</sup> Heb. 5. 4. No man taketh this honour to himself, but he that is called, &c.

<sup>b</sup> Euseb. book 6. cap. 3. and 6.

of God) is none of the order of the Cleargie; meaning, as wee think, without this ministeriall power. We pray you the to shew vs, whether you meane by ministeriall power, Cleargie, or order, that which our church meaneth by calling: if you doe, then we see not how you and they agree; that you allow a Catechist, which is an office, to preach the worde, which is not of the Ecclesiasticall order, and as we say, hath no calling therevnto, and our church saith, that it is not lawfull, &c. Againe, our Church saith, that it is not lawfull to administer the Sacramentes without that calling: and that God and well ordered Churches forbidd Women to baptize: you (as wee thinke) contrarie to our church, maintaine such churches as allow the private baptisme by Women in case of necessitie: and you saye, diuers reformed churches allow and defende such baptisme. Heere wee intreate you to declare the agreement of these sayings: and whether because you say that the speciall order (you speake of) is consecrated vnto the seruice of the highest in thinges wherewith others

D

may

may not medle: your meaning be, that lay people in case of necessitie, may medle with those thinges which our church saith is not lawfull without calling. or that because you would haue the ministeriall power to be a marke and character, you giue libertie to preaching & baptizing, as to certaine seruices: and that the character and indeleble order, hath nothing to it selfe peculiar but the making of the body of Christ in the Sacrament, and offering him vp in sacrifice to his Father, that the laitie, women, and catechist may not medle with that. And heere wee desire to vnderstande whence you sett that worthie distinction, the ignorance whereof beguileth manie; and that you would declare the same by holy scripture, & bring vs one pregnant prooffe to shew the error of our church in affirming preaching and ministring without calling, to bee vnlawfull: or else declare the exception either by scripture, or by some order or interpretation published by our church; or some of our Reuerend Fathers, which also may haue their harmonic with the sayings of the Reuerend Fathers by vs before rehearsed. And lastlic, whether that you in these three places are not cōtrarie to your self, or that you make not a deluding proposition, which contayneth a generall prohibition without limitation, which yet is not generall but must haue exception. And if you place Readers as distinct from cleargie, what may we thinke you esteeme of our reading ministers; are they no cleargie men?

24 Of the Sacraments.

It is an Article of our faith, that *The Sacramentes instituted of Christ, are not onely markes of christian profession, but rather certayne testimonies and effectuell signes of grace and of the good Will of God towards vs; by which hee doeth worke invisiblie in vs: and doeth not onelie stirre vp, but also confirme our faith towards him selfe. Which by the reverend Fathers of our Church is interpreted thus:*<sup>b</sup> *Sacraments are visible wordes, seales of righteousness, and tokens of grace.*<sup>c</sup> *The soule of man & not the creature of bread or water receaue the grace of God. &c. The grace of God is not in the visible signes but in the soule.*<sup>d</sup> *The substance of all*

<sup>a</sup> Artic. 25. De Sacramentis.

<sup>b</sup> Apolog. eccles. Angl. cap. 10. divi. 1.

<sup>c</sup> Defense of the Apolo. 2. part. pag. 204.

<sup>d</sup> Ibid. pag. 134.

Sacra-



e Repli. to Hard.  
aufw. by I. Iew.  
Bb. of Salisbur.  
Artic. 1. pa. 36.

*Sacramentes is the Worde of God; which S<sup>t</sup> Paule calleth verbum reconciliationis, the Worde of Attonement: this Worde is the instrument of remissio of sinne. The Sacraments are the seales affixed vnto the same: the Priest is the meane. And speaking of all the faithfull to bee one bodye, all endewed with one spirit, they further say: <sup>e</sup>This marvelous coniunction and incorporation is first begonne and wrought by faith, &c. Afterward the same corporation is assured vnto vs and increased in our baptism, &c. And for that we are verie vnperfect of our selues, and therefore must dailie proceede forward, that we may grow vnto a perfect man in Christ: Therefore hath God appointed that the same incorporation should bee often renewed and confirmed in vs by the vse of the holy misteries; wherein must bee considered, that the said holie misteries doe not beginne but rather continue & confirme this incorporation. Heere wee demaunde howe it may appeare vnto vs that you broach not a new doctrine diuers and contrarie to our beleefe in Englande. When you say that <sup>a</sup>The Sacramentes chiefest force and virtue consisteth in this that they are heauenlie ceremonies which God hath sanctified and ordayned to be administred in his church. First as markes to know when God doeth impart the vitall or sauing grace of Christ vnto all that are capable thereof. And secondlie, as meanes conditionall which God requireth in them vnto whom he imparteth grace. And in another place: <sup>b</sup>It is a braunch of beleefe, that Sacramentes are in their place no lesse required, then beleefe it selfe. For when our Lord & Saviour promisseth eternall life, is it any otherwise then as hee promised restitution of health vnto Naaman the Sirian, namely with this condition, Washe and be cleane. And in another place you say, that <sup>c</sup>both the Worde and Sacraments haue generatiue force and virtue. By which your wordes we are greatlie amazed, that our Church hath left out in her creede; and the Reverend Fathers haue not taught vs, that which is (as you say) the chiefest force and virtue of the Sacraments. Where finde you that God ordained the Sacramentes to tell vs when God giueth grace, and that they are meanes conditionall, and as necessarie as faith? Teach*

<sup>a</sup> Booke 5.  
pag 126.

<sup>b</sup> Ibi. pa. 133.

<sup>c</sup> ib. pag. 105.

vs we pray you by holy scripture these three chief virtues of the Sacraments. The furthest that they say (as we gather) is to make them seales of assurance, by which the spirit worketh invisibly to strengthen our faith; and they seeme to square their faith by holy scripture: which propoundeth <sup>d</sup> *Abraham* to be an example of the true way of iustifying, & a paterne to all the children of God, namelie; <sup>e</sup> that he was first iustified by faith, and after receaued the Sacrament as a signe to bee a seale of the righteousnesse of his faith. Shew therefore whether we ought not to goe further then our church or holy scripture, vnlesse we will leaue out the cheefest virtue of the Sacramentes. Moreouer they say the grace of God is not in the visible signes; you say, they are meanes condicionall. they say that grace (which they call *this marvelous coniunction and incorporation*) is first begun and wrought by faith, and afterwarde is assured and increased by the Sacramentes: you say, the sacraments haue the generatiue force and virtue as well as the worde. They say, that the substance of all Sacramentes is the worde, &c. and that the Sacraments are the seales affixed to the same; which being borrowed from the Apostle out of the former recited place, Rom. 4. doeth argue that the necessitie of the sacraments, is not comparable to that of faith. For by this he proueth Abraham to be iustified by faith without workes, because he first was iustified by faith before he receaued the Sacrament, and that the Sacrament was but a signe and seale of his faith; so that he excludeth the Sacrament as it is a worke, and as you call it <sup>a</sup> a morall instrument of salvation, from all copertenership with faith in the matter of iustification. You make it a meanes condicionall, and no lesse required then faith it selfe, and of as absolute necessitie as that to Naaman: wash and be cleane. These things, good Mai. *Hoo*. we can not reconcile, and therefore we are sutors vnto you to ayde vs in the same, and to make your minde to appeare not to ouerturne the fayth of our church: and heerein to tell vs where you finde, that the grace of God is tyed to anie time, as namelie the time of the Sacramentes: or whether the Sacramentes teach vs some other time: and whether the condition of Sacraments make  
not

d Rom. 4. 1. 23.

e ibid. ver. 10. 11



not for the additament of workes vnto fayth, in that which the English church holdeth to bee onelie & properlie of faith. And lastly whether such speeches be not meerelie popish & accursed mixture of humane follie, giuing a further grace to the blessed Sacraments then God hath ordayned; and heerein explaine vnto vs, whether a man dying without faith, & yet receaueth the Sacraments, can be saued; or that a man hauing faith, & neuer any sacrament, may not be saued; or whether anie cā be saued, if the condition of saluation be the vpright and perfect performance of all moral dueties which God requireth expresse in his word.

a Artic. 26. De  
vi institutionum  
diuinarum.

The Church of England affirmeth, that <sup>a</sup> By <sup>15</sup> Of Christs institution.  
*the malice of wicked men which are ouer the administration of the Sacraments, the effect of the things ordayned by Christ is not taken away, or the grace of Gods giftes diminished, as touching them which receaue by faith and orderlie the things offered vnto them. which for the institution of Christ and his promise, are effectuell, although they be administered by euill men. Wherevpon the Reverend Fathers define a Sacrament to bee <sup>b</sup> A reverend and holy misterie ordayned of God: wherein hee by his holy worde and promise doth both stirre vp & praelise the faith of his people, and by the operation of the holy ghost, increase his grace in them. &c. And of the intention of the church, they say: <sup>c</sup> This is the verie dungeon of incertaintie. The heart of mā is vnsearcheable, if we stay vppon the intention of a mortall man; we may stande in doubt of our own*

b Thom. Eb. of  
Lincolne serm.  
1. vpon 1. Cor.  
10. 1.

c Bb. Iewell re-  
plic. to Hard.  
Artic. 1. pag. 34

baptisme. You seeme to speake otherwise where you say: <sup>d</sup> Wee must note that in as much as Sacraments are actions religious and mystical, which nature they haue not vnlesse they proceed fro a serious meaning, and what euerie mans prinate minde is, as we can not know, so neither are we bounde to examine; therefore alwayes in these cases the knownen intent of the church generally doeth suffice; and where the contrarie is not manifest, we must presume that he which outwardlie doeth the worke, hath inwardlie the purpose of the church of God. Heere we desire to be instructed how these

d Booke 5.  
pag. 129.

two opinions can stand together. The one which sayeth the Sacraments are effectually through the institution of Christ and his promise; the other which ryeth it to the good meaning of the Priest or of the Church. Againe, the one saith the intention of the Church is the verie dungeon of incertaintie; to make vs doubt of our Baptisme: the other, that the Sacraments haue not the nature to be religious and mysticall, without a serious meaning, that is, the intent of the church. These things we pray you to reconcile, and therewithall to shew vs howe the intent of the church can giue them their nature to be actions religious & mysticall, and yet our reverend Fathers say they bee holy mysteries ordained of God. Resolue therefore whether the virtue of the sacrament depende vpon the institution and promise of God, or vpon the good meaning of the Priest or of the Church; or vpon both: and whether they cannot haue the nature of religious actions and mysticall without the intent of the Priest or of the Church; and so whether the church may ordaine a misterie; or that the mysteries ordained of God haue not their nature and forme with the presupposed intent of the Church. Whether God in ordaining these mysteries were holpe by the serious meaning of the church, or did except that they should not bee mysteries, without the liking and allowing of the church, by their good meaning. And lastlie, whether your assertion be not meere poperie, a humane invention, and an inducement vnto that (which is called *fides implicita*) that it should suffice a man to beleue as the church beleueth, &c. And herewithall shew vs what comforte we can haue in the vse of the Sacramentes, if they can not be actions religious and mysticall, vnlesse they proceede from the intent and purpose of the church, beeing (as our Reverend Fathers esteeme) the verie dungeon of vncertaintie.

14 Necessitie  
of Baptisme.

The Church of Englande professeth, That  
*Baptisme is a signe of regeneration, by whiche as  
 by an instrument, they which rightlie receaue bap-  
 tisme, are ingrafted into the Church: the promises  
 of remission of sinnes and of our adoption to bee the  
 children of God by the holy Spirit, are visibly sea-  
 led, our faith is confirmed, and by the force of the*

2 Artic. 27. de  
Baptismo.

calling



# DIRECTED VNTO M<sup>r</sup> HOO.

31

<sup>e</sup> Bb. Jewell de-  
fen. of Apol. 2.  
part pag. 150.

<sup>e</sup> Bb. Babingt.  
vpon Gen. ca.  
17. vers. 12.

<sup>d</sup> This is disputed  
at large by Bb.  
Bab. in Gen. ca.  
17. vers. 12.

calling upon the name of God, grace is increased. Which the Reverend Fathers of our church doe expound in this sense: <sup>b</sup>*The children of the faith-ful are borne holy, and notwithstanding by nature they be the children of anger, yet by Gods free elec-tion, they be pure & holy.* This is Saint Pauls vn-doubted doctrine; which notwithstanding, he ne-uer despised the Sacraments of Christ. And that <sup>c</sup>*A man may stande in the state of saluation & out of all daunger of damnation before he be baptized.* And the contrarie to this they call <sup>d</sup>fearefull do-ctrine, iniurious to thousands of poore infants, & blasphemous against the bottomlesse mercie of a sweet and tender Father, who hath saide; I will be thy God and thy childe, not adding anie condition of baptisme if it can not be had as it ought: and heerevpon they affirme that Sacraments make not the couenantes, but only seale them, and that God hath not thus inthralled his grace (that there is such necessitie, that either women or all sortes of persons should dis-pense the holy misteries, to the ende that no poore creature might be cast away for wante of it) nor taught his church in his worde, but quite contrarie, as we see by telling Abraham his co-uenant reached to his seede, and by differring the seale of the same; to witt, circumcision to the eight day. You Maister Hoo. speake to our vnderstanding a farre differing language: namely, <sup>a</sup>*Predestination bringeth not to life, without the grace of exter-nall vocation wherein our baptisme is implied. For as wee are not naturallie men without birth; so neither are we christian men in the eie of the church of God but by new birth. nor according to the or-dinarie course of diuine dispensation, new borne, but by that bap-tisme which both declareth and maketh vs christians. in which re-spect we holde it to bee the doore of our actuall entrance into Gods house, the first apparant beginning of life, a seale perhaps to the grace of election before receaved, but to our sanctification heere a stepp that hath not any before it. And againe: <sup>b</sup>The fruit of Bap-tisme dependeth onely vpon the covenant whiche God hath made; that God by covenant requireth of the elder sorte fuyth and Bap-tisme,*

<sup>a</sup> Booke 5.  
pag. 132.

<sup>b</sup> Booke 5.  
pag. 146.

c. Ibi pag. 135  
136.

*tisme, in childrē the sacrament of Baptisme alone. And in another place: c We haue for baptisme no day sett as the Iewes had for circumcision, neither haue wee by the lawe of God, but onely by the churches discretion, a place therevnto appointed. Baptisme therefore euen in the meaning of the lawe of Christ, belangeth vnto infantes capable thereof, from the verie instant of their birth, which if they haue not howsoeuer, rather then loose it by being put of, because the time, the place, or some such like circumstance, doth not solemnly enough concurre, the church as much as in her lyeth, wilfullie casteth away their soules. Heere are we at our wittes ende, not knowing what to beleue. For if our English confession bee true that baptisme is a signe of regeneration, and visibly sealeth our remission of sinnes and adoption, and increaseth grace, &c. we know not what to make of that you say: Baptisme to be the first apparant beginning of life, a seale perhaps of the grace of election, and that there is no stepp of sanctification before Baptisme. And againe, if it be true (as you say) Predestination bringeth not life without the grace of externall vocation, wherein baptisme is implied; what shall we thinke of that our Reverend Fathers say: A man by Gods free election is holy and pure; and that before Baptisme a man may stande in the state of saluation. And if our churches doctrine be true; that baptisme is a seale of remission of sinnes, and that the Sacramentes make not the couenantes but are seales of the couenantes, howe can yours bee true that by couenant God requireth fayth and baptisme in the elder, and baptisme alone in children. Is baptisme parte of the couenant, and more then a seale? And seeing our Reverend Fathers affirme that God and well ordered churches forbidd baptisme by women, and that God hath not inthralld his church to such vrgent necessitie, and that such doctrine is fearfull, iniurious, and blasphemous, and our sweete and tender Father hath saide: I will be thy God and thy childe, not adding anie condition of baptisme, if it cannot be had as it ought. How can it bee well in you to make it a bloodie and wilfull casting away of soules, if the church provide not that children haue baptisme howsoeuer. And heere we pray you to teach vs whether the couenant and Sacramentes in the Gospell bee not the same in nature,*



ture, virtue and substance that they were vnder the lawe, or that our Sacramentes haue more necessitie. And if so, why our Reverend Fathers disavow the necessitie of Baptisme, to be done anie other wise then as it ought, because God appointed circumcisiō till the eight day. is there a further grace in our sacramēts, or haue they not somewhat in the worke wrought, whiche the Sacramentes of the law had not: We pray you therefore, plaine-  
lie and distinctlie to shew vs your minde; whether righteousnes cōmeth by baptisme, or by faith. And seeing notwithstanding all these harde and peremptorie speeches, you sometimes saye, that *a grace is not absolutelie tyed to sacramentes: and the necessitie of receaving not so absolute, as that of administering the Sacramentes.* Wee would faine knowe what you holde and affirme; what manner of necessitie you meane. For if grace be not absolutelie tyed vnto Sacraments, and necessitie of receaving Sacraments not absolute; we knowe not what should make necessitie of administering absolute, but that as our Reverend Fathers say, we are not enthralled to appoint or suffer it to bee done by Women or lay persons, if it cannot be had as it ought: and if God haue not added any such condition of baptisme, where borrowed you that distinction? Wee can not tell where to finde you, or how to take your meaning, or at the least that your minde concurreth with the doctrine of the church of Englande: we expect therefore and pray you to declare faithfullie these thinges vnto vs.

a Pag. 134.  
135.

Artic. 28. De coe-  
na Domini.

b Th. Bb. of Lin.  
vpon 1 Cor. 10  
c Nowel. Cate-  
chis.  
d Prefat. & pro-  
testatio Nic. Rid.  
habir. 20. April.  
in scol. pub. Oxō.  
anno 1555. Read  
also booke of  
Mart. pag. 1327.  
print. 1576.

The Church of Englande pronounceth, that  
\* *The Transubstantiation of the bread and wine in the Eucharist, can not bee proued by the sacred Scripture, but is against playne wordes of Scripture, overturneth the nature of the sacrament, & bath giue occasion of many superstitions.* And for this cause our Reverend Fathers call it: *b A monstrous & blasphemous doctrine: bringing in doubt the trueth of Christs body.* *d Contrarie to Christs wordes, sayinge: It is expedient that I goe awaye, Job. 16.7. and to that of Peter: Whom the heauens*

17 Of Transubstantiation.

E

must

must contayne untill the time that all things bee restored, *Act. 3.*  
 21. disagreeing from the articles of faith, Hee ascended into  
 heaven, sitteth at the right hande of God the Father, &c.  
 making voyde the institution of Christ, which is to continue till  
 he come, &c. casting holy things to prophane, as Whoremongers,  
 murderers, &c. misse and dogges to receaue the true reall body of  
 Christ. causing most cruell eating of mans fleshe, and manie mon-  
 strous miracles: accidentes without subiectes: the body of Christ  
 without his qualities and true manner of a bodye: nourishinge the  
 Marcionist to beleene the phantasticall body of Christ, and Eu-  
 tichians confounding the two natures of Christ, and therefore they  
 which affirme transubstantiation are indeed right Sacramentaries  
 and Capernautes. In regarde whereof we intreate you Mai. Hoo.  
 to make a fitt construction of your wordes, were you say: *Sith*  
 We all agree that by the sacrament, Christ doeth reallie and truelie  
 in vs performe his promise: Why doe we vainely trouble our selues  
 with so scarce contentions. Whether by consubstantiation or els by  
 transubstantiation the sacrament it selfe be first possessed with Christ  
 or no: a thing which no way can eyther further or hinder vs howso-  
 ever it stande, because our participation of Christ in the Sacrament,  
 depēdeth on the cooperatio of his omnipotent power, which maketh  
 it his body and blood unto us, whether with change or without al-  
 teration of the element, such as they imagine, we neede not greatlie  
 to care nor inquire after. In all which words you seeme to make  
 light of the doctrine of transubstantiation, as a matter not to be  
 stooode vpon or to bee contended for, cared for or enquired into:  
 Which maketh vs to marvell howe our Church and Reverende  
 Fathers haue all this time passed, bene deceaued. What should  
 cause them to affirme it to bee a thing contrarie to the playne  
 wordes of scripture, ouerturning the nature of the Sacrament,  
 to call it monstrous doctrine: why so manie reverend Fathers, as  
 Crammer, Ridley, Hooper, Latimer, Rogers, Bradford, &c. haue  
 giuen their liues in witnes against it, if it bee a thinge that neither  
 furthereth nor hindreth, a thing not to bee cared for, nor enqui-  
 red after? And heere we pray you ingeniously to shew whether  
 your meaning bee to bring that side into credit by softening  
 the



the odiouſnes of their hereſie, and our ſide into ſuſpicion of peeu-  
 iſhnes, for ſtanding vpon trifles; which the rather we deſire to  
 be reſolued in, becauſe elſe where you call the enemies to Tran-  
 ſubſtantiation<sup>a</sup> *Sacramentaries*, and<sup>b</sup> labour to ſhew a certayne  
 vbiquitie of Chriſtes manhoode and of his bodie, and of his  
 ſoule, which ſeemeth to vs that you would giue a gentle con-  
 ſtruction of Popiſh opinions, and priuilege robbe the trueth of  
 our Engliſh creede of her due eſtimation. If you call our Reve-  
 rend Fathers Sacramentaries for oppugning tranſubſt. and they  
 againe call the maintayners of it right Sacramentaries and Ca-  
 pernaïtes (if you haue giuen as good teſtimonie of faithfulnes as  
 they) whom ſhall wee beleue? are you not contradictorie: and  
 may we thinke you can fauour that ſide; your wordes doe beate  
 downe; ſhew vs then wee pray you how ſuch great fauours doe  
 not preiudice the doctrine of the church of Englande, or not  
 condemne thoſe millions of learned diuines and bleſſed Martirs  
 of extreme follie, who haue died for the ſame; and that God  
 ſhould reueale to you onely that it was for that which neither  
 furthered nor hurteth? Laſtly inſtruct vs whether the inſtitution  
 of the Sacrament by Chriſt, ſaying: this is my bodie: doe this in  
 remembrance of mee, bee not the true and right making of it  
 Chriſtes bodie and blood vnto vs: and vppon what ground of  
 Scripture it may bee proued, that the cooperation of his omni-  
 potent power doeth make it his bodie and blood vnto vs, and in  
 what ſenſe: And whether ſuch phraſes doe not helpe the Popiſh  
 argument of Gods power which they commonly vſe to approue  
 their tranſubſtantiation.

<sup>a</sup> pag. 178.<sup>b</sup> pag. 119.  
120.

There be alſo in your book diuers Theoremes not ſo familiar  
 to vs common Chriſtians, neither doe we perceauē them in the  
 Engliſh Creede; neither in the reading of the holy writings of  
 God. Wee pray you therefore declare vnto vs by what ſpirit or  
 worde you teach them vnto vs. what foundation they haue in  
 holie writt: and how they pertaine to the faith or diſcipline of  
 the Engliſh church? Such as are theſe. <sup>a</sup> *Tenne, the number of*  
*natures perfections.* <sup>b</sup> *Angels perpetuall: the band that draweth*  
*out celeftiall motion.* <sup>c</sup> *Church attyre with vs liuely reſembleth*

18 Of ſpecula-  
tine doctrine.<sup>a</sup> Booke 5.

pag. 245.

<sup>b</sup> pag. 109.<sup>c</sup> pag. 614

d pag. 67.

e pag. 72.

f pa. 154. 155

g pag. 160.

h pag. 162.

lin. 27.

i pag. 161.

the glorie of Saints in heauen. <sup>d</sup> Daylie bruses: spirituall promotions vse to take by often falling. <sup>e</sup> Multiplied petitions of worldly things, a kinde of heauenly fraud to take the soules of men as with certaine baytes. <sup>f</sup> In Baptisme God doeth bestow presently remission of sinnes, and the holy Ghost, binding also himselfe to adde in processe of time, what grace soeuer shalbe further necessarie, for the attaynement of euerlasting life. <sup>g</sup> The signe of the Crosse (as wee vse it) is in some sorte a meane to worke our preservation from reproch, and <sup>h</sup> Christes marke. <sup>i</sup> Assuredly whosoener doeth well obserue how much all inferior things depende vpon the orderlie courses and motions of those greater orbs, will hardely iudge it meete or good, that the Angells assisting them, should bee driven to betake them selues vnto other stations, although by nature they were not tyed where now they are, but had charge also elsewhere; as long as their absence from beneath might but tollerablie be supplied, & by descending their roomes aboue should become vacants: and such like, whereof your writinge is not a little stored; but shewe vs onely concerning these, that if <sup>2</sup> all Angells be ministring spirits, sent forth to minister for their sakes which shall bee heyres of salvation (as Gods spirit testifieth) where is it reueled, that they attende vpon the celestiallyl orbes, or that their perpetuallie is the hande that draweth out celestiallyl motion; and if they doe, whether it be not sinne in them, to leaue their naturall charge, and to attende vpon that whiche they are not tyed vnto? Doe you not meane the <sup>3</sup> Angells which kept not their first estate but left their own habitation whom God hath reserved in euerlasting chaynes vnder darkenes vnto the iudgement of the great day? or would you haue the elect Angells to bee like vnto the Angell of the bottomlesse pitt, whose name is *Abaddon*? When, where, or how did Christ tell thee that the signe of the crosse (as we vse it) is the marke of Christ, and preserveth from reproch: and what warrant haue you of present grace in the verie worke wrought of Baptisme; did you see in the mountaine of God the patterne of that heauenlie fraude which you say is to catch men by

i Heb. 2. 14.

3 Iud. ver. 6.



by multiplied petitions of worldlie thinges? And what bee the bruses and falls that spirituall promotions ordayned by Christ, doe or can take? And howe doeth it appeare in nature, or from the God of nature; that ten is the number of natures perfections?

b I. Whitg.  
pag. 390.  
c Bb. Iewel. de-  
sen. of Apol. 2.  
part, pag. 149.  
Read any English  
writer defending  
the church of En-  
gland: & namely  
Fulke against  
Stapl. fortress.  
pag. 71.  
Read Apolog.  
Angl.

The Reverend Fathers of our Church call Mr *Calvin*<sup>b</sup> one of the best writers: <sup>c</sup>A reverend Fa-  
ther, & a Worthie ornament of the church of God,  
not onelie defending the same doctrine, but also  
discharging him of slanderous reportes wrong-  
fullie layed against him, knowing that by defa-  
ming the persons of christians, and especiallie of  
Ministers, the Devill of olde time laboured to o-  
uerthrowe the Gospell of Christ. Howe greatlie  
all christian churches are to prayse God for that  
mans faithfull labours, and how instantlie there-  
fore all sortes of papistes haue and doe indeavour

19 Of Calvin  
and the refor-  
med churches.

and striue to diminish his credit, all the christian worlde most  
aboundlie both by word and by writing, doe testifie. Wherefore  
we wonder not a little. What moved you to make choyse of that  
worthie pillar of the church aboue all other, to traduce him and  
to make him a spectacle before all christians. Wherefore wee  
craue your fauour that with trueth and patience you would an-  
swere our doubtles & scruples which by the preface of your first  
booke you haue made in vs concerning him. And firste, what  
Maister *Calvin* hath done against our Church, that you should  
single him out as an aduersarie: Which of our Reverend Fathers  
of this lande hath wished you therevnto; or else tell vs plainlie  
whether our aduersaries (in whose mouthes you are a most in-  
vincible champion) haue not provoked you against him? And  
open vnto vs without deceite ingenuously, whether all the lear-  
ned men of our countrie, who haue writte and disputed for dis-  
cipline, be not to base and meane persons, that on them onely  
so mightie a man should spend his sharpe arrowes and coales of  
Iuniper? but you will passe ouer the Seas, and search the sepul-  
chers of the straungers, and finding no man aliue worthie your  
combat, you call Maister *Calvin* out of his sweete bedd of rest,

E 3

and

and him that is entred into peace, you chalendge againe into the fiede. Will no man fitt you but he that was (as you brauely affirme) incōparably the wifest mā that euer the French church did enioy, since the hōwer it did enioy him, to whom thousands were debtors : and who for his exceeding paynes in composinge the institutions of Christian Religion, & exposition of holy scripture, gayned the advantage of preiudice against all gainfayers following him, and of glorie aboute all that consented to him. How vnlike are you vnto that great & mightie Goliah, who defied the whole Host of God, and made challenge of a man out of them all : he was so proude that he demanded but chose not: he sought for one that was aliue and vaunted not him selfe ouer one that was dead ? And heere wee most instantlie beseech you, whether your weapons be the wordes of righteousnesse and the faithfull penne of trueth. Where learned you, and howe prooue you that Mai. Calvin was the founder of discipline ? And herein declare vnto vs, what moued that Reverend and learned man Mai. D. *Whitgeest* to spende so manie<sup>a</sup> leaues to shewe that the partes of Discipline might be altered by the ciuill Magistrate, as seruing more fitlie for the Apostles time, and the time of persecution, then for vs, hauing the Magistrate to friende, and liuing in peace and quietnes. If Maister Calvin (as the<sup>b</sup> true storie reporteth) obtayned the consent of the townes men of *Geneua*, not onelie by demonstration out of the holy scriptures, but also by shewing the minde of verie learned men of his age, out of their writings, as of *Oecolampadius*, *Swinglius*, *Snychius*, *Philip*, *Bucer*, *Capito* and *Miconius*, who was the founder of the discipline ? Where had these notable men their iudgement ? Did he teach them ? or write before them ? Was it not one founder euen the Lorde Christe, the author and builder of his Church, who raised vp diuers men in diuers places, and taught them by the same spirit out of the same holie scripture, the same doctrine and commaundement of trueth and righteousnes ? Shew vs also we pray you before our God which searcheth the heart, whether

<sup>a</sup> D. Whig.  
pag. 174.

<sup>b</sup> T. Beza in vita  
Calvin.



ther we haue not iust cause to iudge, that in penning this storie, you make of Calvin, your purpose were not to deceaue your reader by an artificiall entwining of some part of the trueth with the hollow & glittering threed of your owne wittie coniectures and peremptorie censures; as namelie when you beginne to tell of the repentance of the people of Genevah, irefullie champing vpon the bitt: you suddenlie fall into a discourse of the rising vp of those reformed churches; you besprinkle them with likelihood of desire of glorie of their owne enterprises; you blame the that in that troublesome time they wanted common cōference, and that afterwarde least they should derogare from their credite, they became euer after. resolute to maintayne that whiche they had done, and so leaving the churches all bespotted with leuitie and selfepride, and eased of all conscience and honestie; you closelie thrust in Calvin with this worde, therefore: that he and his associates (as parteners of the same selfe weening) stiffelie refusing to administer the holie Communion, were banished the towne. After speaking of his restoring and reestablishing of Discipline, you haue in one place, *Many things might lead them &c.* And in other place, *He rightelie considered, &c. This devise I see not howe the wisest, &c.* And again: *This sorte it may be, &c.* Therefore we pray you to teach vs how such might lead & may bees, such entring into his thought and crosse commending that for his diuise which he simply propounded as out of the Scriptures of God; may not drop into your readers heart such vnheeded impressions, as may make him highly admire R. H. great grauitie and iudicious wisdom and *J. Caluins* carnall pollicie, fine hipocrisie and peremptorie follie.

We beseech you also helpe vs in these things following. First the true storie saith, Many being at the first gently admonished, for many vnworthy acts, and for old enmitie among the chiefe families, and the stubberne being more sharpelie reprovied; the citie was diuided by the faction of certayne priuate men, *Farel-lus* and *Calvin* with *Cōraldus*, openly protested that they could not orderly celebrate the Lordes Supper vnto men so much at discorde. At which time also betwixt the Church at *Barne* and

Pag. 3. 6.

pag. 7. 2.

The. Beza is  
vit. Calvini.

Gene-

p. 5. 6. 7.

*Genevab* was difference in certayne rites, which while they were aboute to sett in order by a Synod summoned for that purpose; the chief Magistrates for that yeare of *Genevab*, being the Captaynes of the factions and discorde, assembling the people brought the matter to this ende; that these three faithfull servants of God were commanded to depart the towne within two dayes. And when these Officers, like vnto filthy froth, were cast out (the one accused of seditiō going about to escape through a window, falling downe headlong, by the pease of his bodie, was so hurte that within few dayes hee dyed: another for murder was put to death, and the two other being accused for ill gouernment in a certaine embassage, forsooke the cuntrie, and were condemned being absent; the Citie then began to seeke againe for their Farellus and Calvin. You say when these things began to bee put in vre; the people began to repent them of that they had done; the rather for that they grew by meanes of this innovation into dislike with some Churches neere about them, &c. and so Calvin and his associates (as is afore said) were banished, and that after the places of one or two of their Ministers beeing fallen voyde, they are importunate to obtayne Calvin agayne, and that they were content the other two should enioy their exile. The contradiction of these two stories we pray you to reconcile, eyther by the 24. *epist.* which you cite, or by anie true narration whatsoeuer. First shew vs that the dislike of other churches was for discipline, and that for that dislike the towne was the rather mooued against Calvin. And whether rather these churches did not make intercession by the decree of a Synode for Calvin to the Genevians. Secondlie, whether those Sindickes being wicked and taken away by the righteous iudgements of almightie God, the people were not made free from the former factions: and whether that thervpon the Lord moouing their mindes, they remembred not the iniuries done to those two good Pastors. And shewe vs by cleare demonstration they sought not as well for *Farellus* as for *Calvin*. And heere also without your helpe, wee knowe not what construction to make of your descanting on the Ministers, assuring Calvin of  
their



their allegiance, his returning as it had bene another *Tullie*, and the assenting of the people with no lesse alacritie of minde then cities vnable to holde out longer. Are these anie other but bitter skornes and despitefull fictions? And to omitt many things (because this is a personall cause) we doe most hartlie begge at your handes to aunswere vs truelie and faithfullie, whether you thinke Maister Calvin to haue bene an honest truehearted christian, fearing God, and not an impostor and a deceaver of the people, or at the least you would haue men so to esteeme of him. For howe can wee otherwise coniecture in that you blame him more for the countenancing of discipline beeing established, pag. 10. 12. then for establishing of it, affirming with no small incitements of cunning insinuations, that because hee by wisedome and not by the word of God, saw that discipline requisite for that people, hee employed all his witt by sifting the very vtmost sentence and sillable of holy Scripture to confirme the same; and not to omit the least occasion in all his writings following of extolling the vse and singular necessitie thereof. If wee may thus iudge of his faithfulness in promoting of discipline, what may wee suspect of his sincere dealing in the doctrine? About rites (as the ministring with common bread) you acknowledge that he would not stande with the Church, to make trouble for a thinge indifferent, and why if he were a good man, should we thinke that hee would professe it to bee trayterous

Epist. 165. cowardlines, not to dye a hundred times rather then to suffer that to bee wickedly borne downe which hee very well knew to bee taken out of the word of God? Can you so farre make manifest eyther by good and iust presumptions, or by playne and true storie, his deepe hipocrisie and arrogant pride; that euen against his owne conscience; hee would so earnestly striue and trouble the whole Church to maintaine a deuise of his owne? Wee pray you therefore to shewe vs sincerelie whether such insinuations bee charitable? and whether if you bee a friend to the Gospell, you make not a greater rent in Gods Church, by such arguments then if you medled not at all in the matter, but left it to men of more stayde and sounde

<sup>a</sup> In his Epist.  
to Bb. Iewell

discretion and of a more charitable and peaceable spirite. For if such bolde and bare affirmations may goe for payment, why may wee not as well heare and beleue Maister Harding, which calles all the whole and pure doctrine beleueed and professed in England; <sup>a</sup> *A wicked new deuise of Geneva*. We desire you therefore in the name of our Lorde Iesus Christ, who shall iudge all men at his coming and make manifest the intents & thoughts of the heart, to shew vnto vs without all artificiall glozing whether all this your treatise of Calvin, be not polished armour, and a sharper raior, prepared for the vse and helpe of the enemies of the Gospell, and that it may not rather bee called a preiudiciall commentarie; and a Popish paraphrase; then a storie true plaine and without partialitie, and that men haue not iust cause to thinke the better of Maister Calvin and the cause of discipline, when they see so litle plaine and faithfull dealing in your writing. Reade therefore his preface before his comment on the Psalmes, and Beza his storie of his life, and the French or any other stories or monuments of faithfull honest Christians and then aunswere faithfully the trueth and shewe your honest meaning.

<sup>g</sup> Schooleme  
Philosophe  
and Poperie

Our reverend Fathers <sup>a</sup> converting their studies fro schoole authors vnto the holy scriptures, and causing others to do the like, brought many to be well leene in diuinitie, and them selues and others well affected in Religion; and therefore constantlie affirme that <sup>b</sup> *The heauenly doctrine of our Saviour Christ was so buried in the darknesse of schoole-learning*, that no man tasted the sweetnes of it, which to be true that worthy man *Martin Luther*, through Gods goodnes to his Church finding by great experience in him selfe and others, is bolde to say, <sup>a</sup> *Theologia illa scholastica exulem nobis fecit veram& sinceram theologiam*. That schoole diuinitie hath banished from vs the true & sincere diuinitie. And againe, <sup>b</sup> *Totus Aristoteles ad Theologiam est tenebra ad*

<sup>a</sup> D. Cranmer as  
Mr Fox writeth.  
booke of Mart. pag.  
1752.

<sup>b</sup> Tho. Bb. of  
Lincol. ser. 2.  
vpon Rom. 2.  
16. pag. 7.

<sup>a</sup> Respons. M.  
Luth. ad dia-  
lect. Siluett.  
cont. conclus.  
sextam.

<sup>b</sup> Conclus. 50.  
vol. 1. pag. 56.

*lucem.*



*Audem.* All *Aristotle* vnto divinitie is darkenes vnto light. Now in all your bookes, although we finde manie good things, many truethes and fine pointes bravelie handled, yet in all your discourse, for the most parte, *Aristotle* the patriarch of Philosophers (with divers other humane writers) and the ingenuous Schoolemen, almost in all pointes haue some finger: Reason is highlie sett vp against holie scripture, and reading against preaching, the church of Rome favourable admitted to bee of the house of God. Calvin with the reformed churches full of faults: & most of all they which indeuoured to be most removed from conformitie with the church of Rome: Almost all the principall pointes of our English creede, greatlie shaken and contradicted. If you doe not sincerelie, plainelie and truelie aunswere all these our necessarie doubttes and demandes; what shall we haue cause to thinke of these your tedious and laborious writings. Shall wee doe you wronge to suspect you as a privie and subtile enemy to the whole state of the English Church, and that would haue men to deeme her Maiestie to haue done ill in abolishing the Romish religion, and banishing the Popes authoritie: and that you would bee glad to see the backesliding of all reformed churches to bee made conformable to that wicked synagogue of Rome: and shame and reproche to all faithfull Ministers, whom God hath rayfed vp to reveale and beate downe Antichrist: and that you esteeme the preaching and writing of all the Reverend Fathers of our Church, and the bookes of holy scripture to bee at the least of no greater moment then *Aristotle* and the Schoolemen? Or else doe you meane to bring in a confusion of all thinges, to reconcile heauen and earth, and to make all religions equall? Will you bring vs to Atheisme, or to Poperie; or to prepare a plott for an *Interim*, that our streetes may runne with blood, when all religions shalbee tollerated, and one shall bearde and provoke another? Are there not examples sufficient of vnspeakeable massacres abroad; vnlesse wee should sett the same home to our countrie, reioycing vnder the blessed vnitie of the Gospell of peace. Thinke you that the longe experience of Gods protection, in these golden dayes of quiet concorde, the

Booke 1. Pre-  
face pag. 6.

religious and peaceable heart of our deare soueraigne Ladie and Queene ELIZABETH, (for whose ioyful preservation all good and christian minded English men, doe vnceasingly pray) and the thousandes of faithfull subiectes, who haue learned Christ vnder the shadowe of her most happie and honorable reigne; would euer giue you thanks for such great service, or euer agree vnto such abominations, if they should once beginne to espie such stratagemicall operations to appeare in their effectes, and to shewe them selues directlie and openlie: We beseech you therefore in the Name of IESVS Christ, and as you will answer for the vse of those great giftes which God hath bestowed vpon you, that you would returne and peruse advisedlie all your five bookes, compare them with the articles of our profession set out by publick authoritie, and with the workes Apologeticall & other authorised sermons & homilies of our church, and of the Reverend Fathers of our Lande, and with the holie booke of God, and all other the Queenes Maiesties proceedings: and then read and examine with an indifferent & equall minde a booke sett out in Latin called *Querimonia Ecclesie*, and another in English, late come abroad, speaking of Scotizing and Genevatising, & Allobrogicall Discipline: and having maturelie with a iudicious conscience in the feare of God, pondered and wayed them in the ballance of trueth and iustice, then tell vs roundlie and soothelie: That if the Reverende Fathers of our church, assisted with some of the approved divines of both Vniuersities, did reade, peruse and examine your bookes, and those two other bookes, whether they would not iudge in their conscience, and giue sentence with their mouthes, that by those three writings, the Church of Englande and all other christian Churches, are vndermined; and that they are verie notable bel lowes (if Gods mercie stayed it not) to blowe the coales of sedition, and fierie ciuill warre betweene all christian Churches; and to make all people, who reade them, to fall either flatly to Atheisme or backward to poperie, when they shall see all godlie Ministers and christian churches, by men of their owne side and profession, to be so openlie traduced and notoriousslie detected, and



and all the articles of our Religion & many partes of our church government to be checked, blamed, or cōtradicted. And might they not thinke that the Popes factors in Englande, haue some intelligence with such writers? Or is that new found discipline so neerlie seated with our English creed; that such expert archers ayming at the one, must needs hit the other?

Our last scruple and demaund is this, seeing your bookes bee so long and tedious, in a stile not vsuall, and (as wee verelie thinke) the like harde to be found; farre differing from the simplicitie of holie Scripture, and nothing after the frame of the writings of the Reverend and learned Fathers of our church, as of *Crammer, Ridley, Latimer, Jewell, Whitgeest, Fox, Fulke, &c.* And that your Prefaces and discourses before you come to the question are so longe, & mingled with all kinde of matters and lutes of learning and doctrine: whether your meaning bee to shewe your selfe to bee some rare Demosthenes, or extraordinarie Rabbi, or some great Pythagoras, that enioyne your scholars or your aduersaries to five yeares silence, before they can be perfect in your meaning or able to repley: or that these men you write against, bee not sounde in matters of fayth; and therefore you handle all thinges, or else you had no better way to make doubtfull the chief groundes of our faith and religion, and that you would haue men better seene in Philosophie and schoolemens diuinitie, and namelie in Aristotle: or that you were afearde, that if you had not handled it with so graue, heroicall and loftie a maiestie, you should haue bene reputed like some other man, and so your fame should haue bene but small: or that you would wearie your aduersarie with such thicke and continuall fallinge strokes, that hee should not bee able to stande before you to strike one blow against you, or that you would beare downe the cause with swelling wordes of vanitie, and cunningly framed sentences to blinde and intangle the simple; or that you would shew your selfe another Aristotle by a certaine metaphisicall and crupticall method to bring men into a maze, that they should rather wonder at your learning, thē be able to vnderstand what you teach in your writinge. Wee which

21. The stile  
& maner of  
writing.

Read book 2.  
pag. 58.

stande for the defence of our English church highly commend  
R. H. bookes, wee alleadge your opinions as well as wee can to  
stop the mouthes of foolish carpers: Wee commend your books  
as very excellent and learnedly penned, and not to be answered;  
then they promptly aske your reasons and require of vs to shew  
by what arguments you maintaine those assertions: then returne  
wee to your bookes; wee seeke and beate our braynes, but are  
hardely able, by our meane capacitie, to gather any thinge: but  
as a man a farre of beholding a bryer tree; all blowen ouer with  
his flowers, with great desire approacheth neere vnto it, and findeth  
himselfe deceived; so the delight of reading your booke  
is meruelous great, but the fruit thereof (howsoeuer it come to  
passe) vnto vs that search and examine it, is far vnlike the good-  
lie shew and appearance. In the booke of that most learned and  
reuerend Father D. Withgift: wee finde the question iudicially  
sett downe, his aunswere to the matter in question sensible, his  
reasons cyther from holy scripture, from Fathers or new writers,  
without all circumferences and crooked windings, directly ap-  
plied, so as such poore men as wee be may beare away what hee  
saith and what hee intendeth: but in your writing wee are  
mightely incombred; wee walke as in a labyrinth, and are sud-  
denlie ouerwhelmed as in the deepe sea: sometime it seemeth  
to vs that wee see great flourishing of warlike and glittering wea-  
pons and to heare the lowde outcries and noyce of them which  
pursue their enemies in battell, thundring, gunshott, tossing of  
speares, and ratling of harnesse; yet cannot we perfectly perceauce  
any thinge almost rightly to touch the aduersarie pretended;  
but rather (as in our demandes before wee verely thinke doeth  
manifestly appeare) most heauie stroakes, poysoned pelletes,  
and dangerous pushes of the pikes, against the Ierusalem of  
God, the holy Christian church of Englande, whom you would  
seeme to defende. Wee desire you therefore with all instancie,  
that you would not denie vs three things. First to shewe vnto vs  
what arguments you haue alleadged which are materiall and  
of waight, which are not to bee found in the aunswere of that  
reuerend Father vnto Maister Carthwright; and herein plainly  
to



to declare which be your arguments or direct answers, which are neither fine and close Ironies, or blustering bitter scoffes, begging of the question, or peremptorie affirmations, and how wee may knowe what is the state of the question, and when you are in or out, and what you holde in your conscience to bee the trueth in Gods sight: howe great and large your five bookes would bee, if you had vsed reasonable, intelligible and logicall argumentes onely as other writers and disputers doe, and had left out all needlesse wittie gloses and Rhetoricall shadowes in preambles, discourses, digressions, amplifications, and had kept your selfe out of the common iayle of sophisticall elenches, and impertinent outleapes, and had followed S. Peters prescript, in a meeke, reuerend and direct apollogie and defense proceeding from a good conscience. Secondly, that if you sett forth your other bookes which are promised, you would bee more playne and sensible; and followe the vsuall language and stile of other learned men and English writers; leauing out vnneccessarie long discourses, and common places, sett out your reasons in playne termes and wordes of sinceritie, without these hugie embossments or stuffed bumbasing, that poore playne men, which cannot skill of such hidden misteries, may perceauce and learne something by your great trauailes. Thirdly that you would bee carefull not to corrupt the English creede and pure doctrine (whervnto you haue subscribed) either by philosophie or vaine deceate of schoolemens newborne diuinitie, or by any other beggerly rudiments of this worlde, nor sett these Churches by the eares with these closely caried and daintie insinuations, and that through desire of vayne glorie you prouoke not your brethren, and helpe the common and sworne enemy, which fighteth against God, against Christes church, against our peaceable cuntrie, and against our religious, godly and christian Prince. And especially that you beware in the cause of supremacie to giue your lawfull soueraigne her right and full due, and not so to make the Church of Rome of the familie of Christ IESVS, that you list vppe the sonne of pride the blasphemous tyrant the Pope into that hie chayre of pestilence to bee Christes vicar

1 Pet. 3. 15. 16

Sar. contr. Pa.  
zam cap. 2.

vppon

Pag 57.

*Ipsi est mater  
nostra in qua  
& per quam  
regenerauit  
nos Deus.  
&c.*

upon earth, and ministeriall head of his vniuersall Church. For as there is one that saith the church of Rome is *Mater nostra*, our mother: So if you should goe but one step further, we know not what iniurie may be done to her Maiesties rightfull Imperiall Crowne and dignitie. And lastely, that you remember him which is hie and excellent, the king of all glorie, and Lord of all power, that you please not man to displease God, & seeking your self, you forsake not your own mercie.

You knowe that it is written. <sup>a</sup> *Only by pride doth man make contention, but with the well advised is wisdom.* And <sup>b</sup> *when pride commeth, then shame commeth, but with the lowly is wisdom.* You know also who hath saide: <sup>c</sup> *Vengeance is mine, &c.* And againe. <sup>d</sup> *Touch not mine anointed, and doe my Prophetes no harme.* And againe <sup>e</sup> *The Lord knoweth the way of the righteous, and the way of the wicked shall perish.*

<sup>a</sup> Prov. 13. 10.

<sup>b</sup> Cap. 11. 2.

<sup>c</sup> Dent. 32. 35.

<sup>d</sup> Psal. 105. 15

<sup>e</sup> Psal. 1. 6.

The purpose  
of this letter.

Now in all these things good *Maister Hoo.* though wee thus write, we doe not take vpon vs to censure your bookes; neither rashly to iudge of you for them, but because wee bee all children borne in this Church, and euery child louing his mother, is ielous ouer that which seemeth disgracefull to his mother; and all Christians are exhorted to <sup>f</sup> contende earnestly for the faith which was once giuen to the saints: and he that toucheth our faith toucheth the apple of our eye; Wee could not but vtter our inward greefe, and yet in as charitable manner, as the cause in hande would suffer, (for is it not a great matter when you seeme to vs to make a wide open breach in the church, and to stayne the pure doctrine of faith) wee seeke that the trueth bee not darkened or defaced; and that you by wise, playne and honest resolution vnto these our doubtles and demandes, may approue your selfe as the faithfull and sincere seruant of Iesus Christ. If then in all these our demaundes and requestes, you doe louingly and faithfullly satisfie vs your natieue countrymen, who haue sucked out the sincere milke of the Gospell, by the doctrine in England professed

<sup>f</sup> Iud. vers. 3.



professed, published and preached, by sermons, apologies, articles and reading of holy scripture euen now these 40. yeares; (for whiche wee are not able to render sufficient prayse and thanks to our most mercifull Father in I E S V S Christ, and namely for that worthie instrument of our ioy, that blessed *Halcyon* and Christian *Deborah*, his annoynted hande-mayde our soueraigne Ladie and Queene Elizabeth, whom the sunne of righteoulnes hath rayed vpp to still the raging streames and roaring waues of Gods enemies, euen the cursed Cananites of Romilh Babilon, whose peaceable and flourishing raigne wee most humbly pray the mightie God of heauen, the Father of our Lord Iesus Christ, still to continue in ioy and honour) if indeede you aunswer our desire in loue and faithfulnessse, we shall haue good cause to commende well of your sincere meaning, we shalbe beholdinge vnto you for your godly zeale in defending our church, and giue vnto you your condigne praise in all places, for your true and vpright dealing, and pray earnestlie vnto God for you, that such excellent giftes and graces, which he hath vouchased vnto you aboue many, may be alway wisely employed, to the aduancing of the glorie of the most high God, and of his most glorious Sonne Iesus Christ our Lorde, to the furtherance of the prosperous wealth of his holy Church, the fruitfull seruice of your soueraigne Prince and natue countrie, and to your owne inward comfort, and vndeceavable ioy of conscience, in and through Iesus Christ our blessed Lorde and Saviour, to whom bee all praise and glorie in his Church and in all places of the world for euer,  
Amen.

G

Faulces

# Faultes to be corrected,

- Folio 3 lin. 31. read *favoring*.
- Fol. 11. lin. 2. read *pearing*.
- Idem. lin. 30. read *helped*.
- Fol. 18. lin. 28. for *sonne*, read *same*.
- Fol. 19. lin. 30. read *professed*.
- Fol. 21. lin. ult. then, read *them*.
- Fol. 34. lin. penult. read *ingeniously*.
- Fol. 35. lin. 14. read *such*.
- Fol. 37. lin. 19. take away the puncte.
- Fol. 40. lin. 13. after *abient* put a parenthesis thus.)



